

# THE PALI MANUAL

## A MANUAL OF ASSISTANCE TO STUDENTS OF PALI

===

TO BE USED IN CONJUNCTION WITH AND AS A COMPLEMENT TO  
ANY INTRODUCTORY GRAMMAR TO THE PALI LANGUAGE

---

INCLUDES ADDITIONAL NOTES ON PALI GRAMMAR AND SYNTAX  
A WIDE RANGE OF STANDARD PALI READING MATERIAL IN PROSE AND VERSE

---

PROVIDING AN INGENIOUS INTRODUCTION  
TO THE STUDY OF THE DHAMMA  
AND THE CULTURE AND SOCIOLOGY OF BUDDHISM

---

BHIKKHU PROFESSOR DHAMMAVIHARI



### **Tutorial Guide / Additional Notes I**

\*\*\* These additional notes to lessons on Pali Grammar [from any book by any author] are meant to be a regular companion, a friendly guide to students who wish to further their mastery over the Pali language. Through these notes the improvement of their knowledge of the Dhamma will invariably be secondary and will only follow in due course.

\*\*\* We are fully aware that students would take to these lessons with different interests. Let not their enthusiasm for dhamma knowledge override the need for methodical study of the language.

---

These grammatical notes on Pali grammar are written with an awareness that Pali as a language is related to the older Indian language of Vedic Sanskrit. Where necessary, we also relate Pali to classical Sanskrit. In this process one might now and again discover certain discrepancies which are unavoidable in the explanation of grammatical forms and syntactical processes. We do not mind having to agree to disagree.

---

In Lesson I, we like to introduce the Declension of Nouns and Conjugation of Verbs.

**NOUNS:** Our primary concern here would be the first two cases - Nominative [Paṭhamā or First Case] and Accusative [Dutiyā or Second Case]. We shall further illustrate their uses. In the illustrations we produce, a few more new cases will unavoidably find their way. Do not be put off.

**VERBS:** We will primarily use in this lesson the Present Tense [Vattamāna] - Active Voice. We will use examples in the 3rd person singular and plural.

\*\*\* Our idea is to introduce more words [nouns and verbs] and thereby gradually increase student word power. Quotations will be extracted from real Pali texts [of classical standing] to ensure standard usage of idiom. Grammatical correctness must be ensured.

Use the examples we give below to - 1. improve your vocabulary and 2. familiarize yourself with correct grammatical usage [both in prose and verse] .

Read these verses aloud several times and get their ring familiar in your ears.

## Nouns

### 1. Nominative case:

The subject of a sentence, with a transitive or intransitive verb [i. e. a verb which takes an object or does not take an object], takes the nominative case. As in i. Jane laughs. ii. William plants a tree.

#### a. [intransitive verb]

Divā	tapati	ādicco	rattim	ābhāti	candimā.
By day	shines	sun	at night	radiates	light moon.

[Dhammapada v. 387]

**b. [transitive verb]**

Puttadārāṇi	posentā dhanaṃ	vindanti māṇavā
Wife and	feeding wealth	obtain young men
children		

[Therīgāthā v. 112]

**2. Accusative case:**

**a. This case is used to denote the object of a transitive verb.**

Attānaṃ	damayanti paṇḍitā
Themselves	restrain the wise.

[Dhammapada v. 80. line 4]

[note: reflexive pronoun 'attā' is always used in the singular, even when associated with plural nouns]

**b. The accusative is also used to denote the goal of motion, i.e. the place one goes to.**

[these examples anticipate lessons to follow].

Adhammo	nirayaṃ	neti	dhammo	pāpeti	suggatiṃ
Evil	degradation	leads [to]	virtue	leads [to]	a blissful state

[Theragāthā v. 304]

**c. The accusative case can be additionally used as an adverb.**

Dhammaṃ	care	sucaritaṃ	na	naṃ	duccaritaṃ	care
Good living	let one	perfectly	not	it	haphazardly	practise
	practise	well				

[Dhp. v. 169]

Both sucaritaṃ and duccaritaṃ above are in the accusative singular and are used in this adverbial sense.

More uses of the accusative case will be illustrated in the lessons that follow.

**Grammatical Notes**

**Nouns**

1.

a. divā - [instrumental sg.] used adverbially to mean 'by day'.

ādicco - sun. Nominative case singular. Subject of intransitive verb tapati - shines, heats up.

rattiṃ - night. Accusative case singular / used adverbially denoting 'time when'. Nom. sg. ratti.

ratto [locative case sg. of ratti] is also used in the sense of 'at night'.

as in ' divā ca ratto ca haranti ye baliṃ ' = They who make offerings by day and at night.

candimā - moon. Nominative singular. Subject of ābhāti - radiates light.

- b. putta + dārāni - neuter acc. pl. = wife and children . Object of posentā.

[Copulative Compound or Dvanda Samāsa]

māṇavā - masc. nom. pl. Subject of vindanti .

2.

- a. attānaṃ - accusative singular. [reflexive pronoun 'attā' is always used in the singular.

Here it is used with reference to paṇḍitā in the plural].

- b. a + dhammo [not dhamma] . Nominative sg.. Subject of neti.

nirayaṃ [degradation, hell]. Accusative sg. of nirayo Object of neti / used as goal of motion.

dhammo [virtue] . Nominative sg. Subject of pāpeti.

suggatiṃ [su + gati] = good state. Object of pāpeti. / goal of motion.

- c. su + caritaṃ [what is well practised] . Accusative sg. Adverbial use / going with the verb care.

du + caritaṃ [what is badly practised] ..

## Verbs

1.

- d. tapati [root / tap - tapati] = shines, heats up

ābhāti [prefix ā + / root bhā - bhāti] = illumines, radiates light

Both verbs tapati and ābhāti are intransitive and require no object.

- e. posentā - Pres. Act. Participle. Nom. pl. from root / pus - poseti, posayati = feeds, nourish.

7 th Conjugation - eti, - ayati . On the model of coreti corayati]

vindanti - from root / vid - vindati = obtains, enjoys. / vid - vedeti = knows, experiences.

2.

- a. damayanti - from root / dam - dameti, damayati = restrains [7 th Conjugation]
- b. neti [root / nī - neti, nayati] = leads to [1st Conjugation. Like / bhū - bhavati]
- c. pāpeti [prefix pa + root / āp + e + ti] = brings to. Causative form.  
Present Indicative form is pappoti [pa + āp + [Conjugational sign - no] + ti = arrives at.

e.g. Pappoti vipulaṃ sukham = Gains, arrives at great fortune or happiness.

The other Conjugational sign -uṇā gives pāpuṇāti.

- d. care [root / car - carati] = goes about, practises. The verbal form care is Potential 3rd sg.

Also more regularly in the singular careyya. Plural careyyuṃ. = Should or would practise.



## Tutorial Guide / Additional Notes II

\*\*\* Welcome to TUTORIAL GUIDE. It is now for me to ask you Is everything fine with you?

I hope things are not too bad. If you have any suggestions, or any requests to make, please come up with

them. Please have no regrets afterwards: Mā pacchā vippaṭṭisārino ahuvattha.

### Nouns / Cases

Lesson II introduces us to two more new cases.

1. Instrumental [Tatiyā or Third Case. Also called Karaṇa]
2. Dative [Catutthi or Fourth Case]

### Instrumental Case: its uses

1.

- a.** to denote an instrument or thing with which something is done: with ..., by means of...

e.g.

i. manasā	ce	pasannena	bhāsati	vā	karoti	vā
with a mind	if	which is serene	one speaks	or	one acts	or
[inst. sg. manas]		[pa + rt / sad: p.p.p.]	[rt. / bhās- bhāsati]		[rt./ kar - karoti]	

[Dhp. v. 2]

ii jalena = with water pāde = feetdhovitvā = having washed [\* Constructed]

[inst. sg. jalam nt. = water]	[acc.pl. pādam]	[absolutive or non-finite verb - pubbakiriyā]
-------------------------------	-----------------	---

iii cakkhunā = with the eye rūpaṃ = a form disvā = having seen

[inst. sg. cakkhum nt. = eye]	[acc. sg. rūpaṃ = form]	[absolutive: pubbakiriyā]
-------------------------------	-------------------------	---------------------------

[M.I.180]

iv viriyena = through striving dukkhaṃ = suffering acceti = one goes beyond.  
[inst. sg. viriyaṃ nt. = exertion] [acc.sg. dukkhaṃ] pr. tense 3rd. sg. ati + rt. / ī - eti = goes  
[Sn. v. 184]

- b.** to denote ' time when '.

e.g.

Ahaṃ = tena samayena = at that time Jotipālo māṇavo ahoṣiṃ = I was.  
I = youth Jotipāla  
[nom.sg.] [inst.sg. of so samayo]

[M.II.54]

- c.** to indicate ' place where ' with ' yena... tena '

e.g.

yena Ghaṭikārasskumbhakārass mātāpitaro tenaupasaṃkamim.

a	a		
wher Ghaṭikāra	the potter's	parents	ther I approached.
e		were	e
		[mātā + pitaro]	[upa + saṃ + rt. / kaṃ - kamati]

[M.II.52]

- d.** to indicate ' place where ' with ' yena ' + any other case [as required by the second verb.]

e.g.

yena Thullakoṭṭhit nāma kurūnaṃnigamo tad avasari.  
 aṃ  
 where Thullakoṭṭhit named Kurus' hamlet. There he arrived  
 stood a

[M. II. 54]

\*\* Note here tad - acc. case, as required by the verb avasari.

**e.** to denote the doer of an action which is reported with a passive verb or verbal form like a participle.

e.g.

i. Itthannāmehi te āvusomanusseh cīvaram dinnan ' ti.  
 by such-named to you friendmen a robe has been given.  
 [inst. pl.] [dat. sg.] [inst. pl.] [nom. sg. neuter] [p.p.p. nom. sg. neuter]

[V.I.196]

ii. Iminā ca me jīvitaṃ dinnaṃ mayā ca imassa jīvitaṃ dinnan' ti.

By this one too to me life has been granted. By me too to him life has been granted.  
 [inst. sg.] [nom. sg. n.] [inst. sg.] [nom. sg. neuter]

[Vin. I. 348]

iii. Upāsakena = By the male lay-dānaṃ = a gift dīyate = is given.  
 devotee [inst. sg. upāsako masc.] [nom. sg. neuter] [\*Constructed]  
 [rt. / dā - deti, dadāti. Pass. dīyate]

**f.** to denote the idea of ' with ' or ' together with ':

e.g.

Sā bhūridattaanusocantī tena saddhiṃ na kiñci sallapi.  
 ṃ  
 she Bhūridatt grieving over him with nothing at spoke.  
 a [anu + rt. / suc - socati] [saṃ + rt./ lap - lapati]  
 [Bhūridatta Jātaka]

**g.** instrumental case is also used with 'saddhim' and 'saha' implying the idea of accompaniment.

e.g.			
cārikaṃ	caramāno	mahatā	bhikkhusaṃghe saddhiṃ na
on an alms round	going	with a large	congregation of accompanyin monks g.
	[Pr. Act. Part. rt./ car + māna		[inst. sg. bhikkhu + saṃgha]

[M. II. 54]

## Dative Case: its uses

2.

**a.** the recipient or the person to whom something is given takes the dative case.

e.g.			
Atha	assa	rājā	setṭhiṭṭhānaṃ adāsi
Then	to him	the king	position of treasurer offered.
			[Sudhābhojana Jātaka]

**b.** verbs expressing anger or delight in take the dative case.

e.g.			
Rājā	puttasinehena	kacchapassa	kujjhitvā
The king	through his love for	towards the	was angered...
	his sons	tortoise	
	[putta + sineha]	[masc. dat. sg.]	[absolutive rt./ kudh + ya = kujjhati. Third Conjugation] [Bhūridatta Jātaka]

**c.** persons to whom adoration and salutation are offered take the dative case

e.g.				
i. Namō	te	purisājañña	namo	te
				purisutta
				ma
Adoratio	to	Supreme among men	Adoration	to you
n	you			
				Noblest
				among
				men
		Indeclinable [te: dative sg. of pronoun tvam = you]		
				[Sn. v. 544]

ii Ye appamattā viharantinamo tesaṃ karom ' ahan ' ti.  
The who dwell adoratio to them make I.  
y diligently n



[a + pa + matta]	[vi + rt./ har - harati]	[dat. pl. pr.n. so]	[rt. / kar - karomi. present tense. 1st.p.sg.]
---------------------	--------------------------------	------------------------	---

[S. I. 61, 204]

**d.** persons in whom one takes delight is put in the dative case.

e.g.

Pahīnamānas anāsavassa devā ' pi mayham pihayanti tādino.

sa

In me who is freed of even gods in me find delight of such  
ego-free taints goodness.

[pahīna + māna][an + āsavo] [dat. sg.]

[Thag. v. 206]

**e.** dative case is also sometimes used to indicate goal of motion /  
the place one goes to.

e.g.

Appo = a few saggāya = to heaven gacchati = go  
[nom. sg. masc.] [dat. sg.]

[Dhp. v. 174]

## Grammatical Notes

A few observations about the new words we have introduced, their forms and their usage.

Manasā [1.a.i.] This is the inst. sg. form of the neuter noun [Skt. manas] which is presented in Pali as manam and mano.

Its nominative sg. is manam, mano and pl. manāni. A regular acc. sg. form in mano is also noteworthy:

Yo mano padūseyya na me so tena sāsana-karo.

He who his a defiles is not my he thereb a follower of  
mind y instruction.

[M.I.129]

Its loc. sg. form manasi is interesting in its occurrence in manasi + kāro [work it out in one's mind]. The act of manasi+kāro amounts to reflecting on and pondering over. This definitely involves positive judgemental activity of the mind. manasi + kāra does not seem to imply a 'mere uninvolved observation'.

Pasanna [1.a.i.] This is what we call a past passive participle form [p.p.p.] of the verb pasīdati = becomes tranquil, becomes pleased, or pleased with. It is formed of prefix pa + rt./ sad + na [- ta and - na are p.p.p. suffixes]. Compare similar formations: rt / chid - chindati = cuts. chid + na = chinna. rt./ bhid - bhindati = breaks. bhid + na = bhinna. [Note dinna - not of similar origin - at 1.e.i above.]

Dhovitvā [1.a.ii.] and Disvā [1.a. iii.]. These are introduced in Pali as Pubba + kiriyā [i.e. earlier completed but not final acts]. They report completed action but are not finite verbs. They imply that more action is to follow. In form and content they are indeclinable participles. One or more of them would occur in a sentence, expecting a finite verb or even a participle of the standing of a past passive participle or future passive participle [which could be used as a predicate] to make the final reporting.

They are formed by adding to the root -

1. - tvā, - tvāna e.g. rt. / dā - dadāti: dā + tvā = datvā dā + tvāna = datvāna

Sometimes a connecting vowel i is added before -tvā as in

chid / chindati: chind + i + tvā = chinditvā.

- tvā is also directly added as in chet + tvā.

- 2 - ya rt. / dā with prefix ā + dā + ya = ādāya

rt. / gam - .. .. ā + gam + ya = āgamma

Mātāpitaro [1.c.] = mātā + pitaro Copulative Compound or Dvanda Samāsa as already introduced in NOTES TO LESSON I. Note the resultant compound takes the plural form - pitaro.

So we have in usage

... [gen. pl.] mātāpitunnaṃ accayena = on the demise of parents

...[loc. pl.] tāya naṃ paricariyāya mātāpitusu paṇḍitā [A. I. 132] = by that

conduct towards parents, the wise ...

Anusocantī [1. f.] = Present Active Participle. Feminine, nom. sg. Present participles, although they are of verbal origin, are substantival in usage. They are freely usable in terms of number, gender and case.

They are formed by adding - anta, -āna and māna to the base of verbs.

- i. anta- rt. / gam - gaccha + anta // rt. / chid - chinda + anta // rt./ gah - gaṇha + anta

- ii. āna- rt. / saddaha: saddaha + āna // upa + ā + rt./ dā - diyati = upādiyāna  
 iii. māna- rt. / labh - labha + māna // rt./ pac - passive: paccati. Hence pacca + māna

Niraye paccamānānaṃ kadā anto bhavissati. [Lohakumbhi Jātaka]



## Tutorial Guide / Additional Notes III

\*\*\* Welcome to you. Here we are with our Additional Notes.

### NOUNS / CASES

Lesson III gets us across to two more new cases.

1. Ablative Case [Pañcamī or Fifth Case] 2. Genitive Case [Chaṭṭhī or Sixth Case]

ABLATIVE CASE: its uses

1.a. to denote place, person or thing from which something moves away or is removed [= from ...]

e.g. i. abbhā mutto ' va candimā. Dhp. v. 173

= from the cloud = freed, moved away = iva = like = moon

ii. sokā tamhā papatanti uda + bindū ' va pokkharā Dhp. v. 336

= griefs = from him = fall off = drops of water = like = from a lotus leaf

iii. Atha kho Bhagavā sāyaṇha + samayaṃ paṭisallānā vuṭṭhito A. I. 185  
 = thereupon = Exalted One = evening = time = from retirement = risen [out of]

iv. okā an + okaṃ āgamma viveke yattha dūramaṃ Dhp.v. 87

= from home = to homeless = having come = in detachment = wherein = difficult to delight

1.b. verbs which imply freeing from [like rt. / muc - muñcati] take the Ablative.

e.g. i. ajja evarūpā dukkhā muñcissāmi iti somanassajāto.

Matakabhatta Jt.

= today = from this sort = suffering = I shall free myself = thus = gladdened

1.c. verbs with the sense of abstaining and refraining from [like vi + ramati] take the Ablative.

e.g. i. Pāṇātipātā viramāmi khippaṃ DhpA. Maṭṭhakuṇḍali Vatthu

= from destruction of life = I shall abstain = without delay

1. d. the indeclinable yāva, together with the ablative, sets the limit ' up to ' / ' as far as ' in relation to time, place or person.

e.g. i. yāva sattamā pitāmahayugā [= time] Vin. III. 209

= up to = the seventh = grand-father-period [generation]

ii. hattho nāma kapparaṃ upādāya yāva agga + nakhā [= place] Vin. III.121

= hand = is = elbow = starting from = up to = finger-nail tips

iii. eten' eva upāyena yāva saṃgha + navakā gāhāpetabbā [= person] Vin.III.247

= in this same = manner = up to = the young monks = should cause to be taken

1.e. suffix - 'to' added to nouns gives the meaning of the Ablative [= from...]

e.g. i. pema + to jāyati soko [= source of origin] Dh.p.v. 213

= from love = there arises = grief

ii. pema + to vipparamuttassa natthi soko kuto bhayaṃ [= separation from].. ..

= from love = to him separated = is no = grief = whence = fear

1. f. to indicate the source of fear [= bhaya]. The Genitive is more regularly used. See Genitive Case.

e.d. i. natthi soko kuto bhayaṃ

= there is no = grief = whence = fear [- to in kuto is the Ablative suffix.]

GENITIVE CASE: its uses

2.a. Genitive case is used to denote possessor and ownership / possession.

e.g. i. Purisassa hi jātassa kuṭhāri jāyate mukhe S.I.149

= of every man = who is born = an axe = is born = in the mouth

ii. Yassa assumukho rodamaṃ vipākaṃ paṭisevati Dh.p. v. 67

= whose = tear-faced = while crying = fruition, effect = one undergoes, suffers

2.b. Genitive is also used to imply the source of fear and trepidation. Also the Ablative.

e.g. i. Sabbe tasanti daṇḍassa sabbe bhāyanti macccuno Dh.p. v. 129

= All = dread = clubs and rods = all = are frightened = of death

2.c. Genitive is also used for 'selection out of'. This is called Selective or Partitive Genitive.

e.g. i. Sambuddho dipadamaṃ seṭṭho balivaddo catuppadamaṃ

= Supreme Buddha = out of bipeds = is the best = ox = out of quadrupeds

sussūsā seṭṭhā bhariyānaṃ yo ca puttānaṃ assavo

= obedient girl = is best = out of wives = who is = out of sons = who is obedient S. I. 6

2.d. The doer of the action of a passive verb is also [like the Instrumental] put in the Genitive. This is

called the Genitive of Agent. [Karaṇatthe sāmivacanaṃ].

e.g. i. Ye puggalā aṭṭha satamaṃ pasatthā Sn. v. 227

= Those who = persons = eight = by the virtuous = are praised

GRAMMATICAL NOTES

Comments on the new words introduced, their forms and their usage.

## [ABLATIVE CASE]

Mutto [1.a.i.] Past Passive Participle [p.p.p. rt. / muc + ta > muk + ta > mutta].

i. rt. / muc - muñcati. Second Conjugation [reflexive] = releases oneself. e.g. Na muñceyya maccurājā.

ii. muc + ya: muccati [passive] = is released. e.g. Atha cittaṃ vimucci me = My mind was then released.

iii. moceti [causative: moc + e, aya] = releases. e.g. Mutto 'haṃ mocaye pare = Being freed, I release others.

Papatanti [1.a. ii]: rt. / pat - patati = falls [prefix pa + patati]

Udabiṇḍu [1.a. ii]: drops of water. Genitive Case Compound. uda = water + bindu = drop

Sāyaṇha + samaya [1.a. iii]: sāyaṇha = evening + samaya = time. Adjectival Compound.

Paṭisallānā [1.a. iii]: Prefixes paṭi + saṃ + rt./ lī - layana = retirement. A verbal noun form.

Vuṭṭhita [1.a. iii] p.p.p. [vi + ud + rt. / ṭhā - ṭhita = vuṭṭhita]

Āgamma [1.a. iv] Pubbakiriyā: absolutive = having come [prefix ā + rt. / gam + ya] gacchati = goes.

Ajja [1.b. i] indeclinable. = today hīyyo = yesterday sve = tomorrow

Pāṇātipātā [1.c. i] destruction of life. Genitive Case Compound. [pāṇa + ati + pāta]

pāṇa = life. Prefix ati + causative form pāteti of patati means destroys.

Viramāmi [1.c. i] abstain, desist from. Prefix vi + rt. / ram - ramati = delights in.

viramati = abstains from.

veramaṇī = abstinence

Sattama [1.d. i] = seventh. Suffix - ma added to cardinal numbers like pañca = five and satta = seven

and onwards turns them into ordinals: aṭṭha + ma = eighth, nava + ma = ninth etc.

Upādāya [1.d. ii] Pubbakiriyā: absolutive = having taken up = starting from.

[prefixes upa + ā + rt./ dā + ya]. Upādiyati = takes up, clings on to.

Gaṇhāpetabba [1.d. iii] Future Passive Participle / Causative = should cause to be taken.

rt. / gah - gaṇhāti = takes [gaṇha + āpe + suffix tabba].

Jāyati [1.e. i] rt. / jan - jāyati = is born, arises. rt./ jan - janeti = gives birth to, generates. ppp. = jāta

e.g. Evaṃ taṃ jāyate pemaṃ = Thus does love arise.

Māyā janayi Gotamaṃ = Maya gave birth to Gotama.

Vippamutta [1.e. ii] = liberated. Past Passive Participle. [prefixes vi + pa + rt. / muc + suffix ta]

[GENITIVE CASE]

Rodaṃ [2.a. ii] Present Active Participle. rt. / rud - rodati = cries. Base rod + ant: rodam, rodanto.

e.g. karaṃ purisakiccāni | caraṃ ce nādhigaccheyya | tiṭṭhaṃ caraṃ nisinno vā.

Paṭisevati [2.a.ii] Prefix paṭi + rt./ sev - sevati.

Tasanti [2.b. i] rt. / tas - tasati = to tremble, to be scared of. Also / tas - tassati = crave, thirst for.

Takes the genitive case as the source of fear: tasanti daṇḍassa = scared of the rod.

Sabbe [2.b. ii] Pronoun. Masculine nominative plural. Feminine sabbā.

e.g. Sabbā nadī vaṅkagatā sabbe kaṭṭhamayā vanā.

Dipadaṃ [2.c. i] Genitive plural of dipad [This is the survival of a historical form dvipadāṃ in Skt.]

Compare the parallel form in catuppadaṃ [genitive plural].

Sussūsā [2.c. i] Desiderative from reduplicated rt. / su - suṇāti, suṇoti [su + ssū + desiderative suffix

sa + ti] = one who wishes to hear, to listen.

Assava [2.c. i] = loyal, obedient [= willing to listen to]. Prefix ā + rt. / su - suṇāti = hears, listens to.

Sataṃ [2.d. i] Genitive plural of sat = of or by good people.[Survival of a historical Skt. form satām].

Here the Genitive case plays the role of the Instrumental of Agent.

Pasattha [2.d. i] Past Passive Participle. p.p.p. Prefix pa + rt./ sas - saṃsati = praises.

[pa + sas + ta = pasattha]

Please read these notes over and over again. Build your word power and gain mastery over constructions.